

1857
Rev. Aug. J. B. Baskin
SHORT EXPLANATION
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A

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OF

SOME OF THE PRINCIPAL THINGS

CONTAINED IN

THE REVELATION OF ST. JOHN.

[Price One Shilling.]

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SHORT EXPLANATION *R.*

O F

Some of the principal Things

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The REVELATION of St. JOHN.

Shewing, from the XIth Chapter, that the Fall of the Tenth Part of Turkey, by the oppressed Witneſſes of Chriſt, is begun, under the Protection of the Empreſs of Ruſſia.

All Things being now ripe for the Fall of Popery, the Appearance of ſome powerful inſpired Perſon is ſhewn to be ſpeedily expected, to reform the Proteſtant Church to the *primitive Purity*; which, according to the XIVth Chapter, and other Places, is to be propagated amongſt the Romaniſts, and ſupported by Wars till they are united in the ſame Faith, and in a Religious War againſt the Turks; which is to commence quickly after the Fall of the Tenth Part of Turkey by the Witneſſes, and be carried on by the Chriſtian Powers, till it terminates in the Deſtruction of the Mahometan Anti-Chriſt, and in the Reſtoration of the Jews in the MILLENNIUM.

L O N D O N :

Printed for W. OWEN, between the Temple Gates, Fleet-ſtreet,

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CONTAINED IN

The REVELATION of St. John.

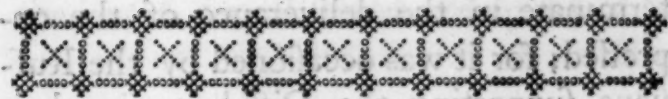
Shewing, from the XIII Chapter, that the
Fall of the Tenth Part of Turkey, by
the oppressed Witnesses of Christ, is be-
gun, under the Protection of the Emperors
of Russia.



All Things being now in the hands of Power, the
Appearance of some powerful injured Person is
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Part of Turkey by the Witnesses, and be lasting on
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struction of the Mahometan Anti-Christ, and in the
Restoration of the Jews in the MILLENNIUM.

L O N D O N :

Printed for W. Owen, at the Tenth Gate, Temple-Bar.
MDCCLXXIII.



A SHORT EXPLANATION, &c.

WITHOUT making any preface or apology, I shall come directly to the point, and begin with observing, that there is a great dependance between the present rising of the oppressed Witnesses of Christ in Turkey, and the subsequent events in the title-page; therefore we shall shortly find, that the present war between the Russians, Turks, and the Confederates in Poland, will not only tend to the fall of the tenth part of Turkey by the Witnesses and the Russians, but lead, with other concurring circumstances, to a general war; and from thence to the manifestation of the powerful inspired person, the reformation of the church, the fall of popery, and the Ottoman empire, &c. as mentioned in the title.

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This war, I say, began as if it would terminate in the deliverance of the oppressed; for it was occasioned by the Russians supporting the Dissidents in their privileges, particularly the Greeks in Poland, against the incroachments of the Romanists. The great advantage gained by the Empress over her enemies, will furthermore naturally incline the Greeks, and other Christians, to rise in Turkey under her protection; and, for the accomplishment of this, she has sent them assistance into Georgia, Albania, and other places, where they abound: and, as the Turkish empire is circumstanced, we shall in the end see that the victories of the Russians, and the Witnesses, will compel them to give up what is called, c. xi. 13. the tenth part of it to them.

There are several descriptions of the fall of the Ottoman empire, and of the establishment of Christ's kingdom following it: but, to lead you through a long series of events, to the commencement of it by the Witnesses, in the 11th chapter of the Revelation, I must tell you, that, after the enemies of the church in the Roman empire,

pire, that constitute the reigning power of the beast*, are all introduced by six of the

seven

* A beast denotes an empire, as Daniel's vision of his four beasts sufficiently shews; therefore Mahomet, and the Turks, in the 14th chapter of the Revelation, and other places, are both described under that character. The Roman empire is by St. John, in allusion to Daniel, represented in the 17th chapter, thro' its whole extent and duration, under the figure of a beast with seven heads and ten horns.

This beast, or empire, is also denoted by a dragon with seven heads and ten horns, c. xii. 13. This dragon, in the 9th verse of the same chapter, is called the Old Serpent, the Devil; the Devil therefore is the invisible head of this empire, denoted by the beast. Five of his heads, or forms of government, we are told by the Angel, c. xvii. 10. were fallen; his sixth then in being, in St. John's time, was the Pagan empire overthrown by Constantine early in the fourth century, as represented by the sixth seal in chap. vi. 12. The wars and judgments on the Roman empire are afterwards, in the 8th chapter, distinguished by the sounding of seven trumpets by seven Angels: the four first foreshewed the division of it, by the Goths, Vandals, &c. into many independent kingdoms, represented by the ten horns of the beast; and as greater judgments were to be inflicted upon the earth by the three following trumpets, each of them are called woes. The fifth trumpet, and first woe, c. ix. 1, 2, &c. introduced Mahomet, the seventh head of the beast; and the sixth trumpet and second woe, the Turks;

List

seven trumpets in the 8th and 9th chapters; their fall in their successors, particularly by the seventh trumpet, is described in the 10th; and as this finishes the book of predictions, sealed with seven seals, that our Lord received from his father, c. v. 7. St. John, in the last verse of the 10th chapter, is ordered to prophesy again. Accordingly, the prophesy begins again, in the following chapter, with the Pagan empire, the sixth head of the beast; and from that power passes on to his seventh head, Mahomet, comprehending the Turk his successor, as will appear from the following contents sufficiently to bring me to the present war between the Russians and the Turks.—In c. xi. 2. the holy city is given to the Gentiles, to be trodden under foot for forty and two months. In the 3d verse, the two Witnesses of Christ are

but, as Mahomet and the Turks are the same in religion and tyranny, there is but seven heads seen on the beast; yet, to distinguish the change of people, it is evident from c. xvii. 11. that the Turks are represented as an eighth head of the beast or devil; therefore it is said, that *even he*, the prince of darkness, reigning in the Turks, *is the eighth, and is of the seven, and goeth into perdition.*

said

said * to prophesy in sackcloth 1260 days against the above Gentile empire: during this period, God's judgments upon their enemies are, in the 5th and 6th verses, described under the same images and expressions as those formerly wrought by Moses and Aaron, Elijah and Elisha, in support of the truth. After the Witnesses have finished their testimony of 1260 days against the Pagan empire, the sixth head of the beast, and overcome it in the person of Constantine, it is said in the 7th and 8th verses, that *the beast* (Mahomet) *that ascendeth out of the bottomless pit* (c. ix. 1, 2, &c.) *shall make war against them, and shall overcome them, and kill them; and their dead bodies shall lie in the street of the great city,* (i. e. in Rome, or the Roman empire) *which spiritually is called Sodom and Egypt,*

* The law was our school-master to bring us to Christ, Gal. iii. 24. and we are the children of the prophets, and of the covenant which God made with Abraham, Acts iii. 25. Therefore all true believers may be called his two witnesses, or his two prophets, from the law and the prophets: they may also be so stiled from the two sorts of gospel churches, one of which was composed of the Jews, the other of the Gentile converts, to the Christian faith.

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where also our Lord was crucified (Jerusalem and the whole of the Eastern empire being within its limits), ver. 9. *And they of the people, and kindreds, and tongues, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. 10. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two prophets tormented them that dwelt on the earth. 11. And after three days and an half, the Spirit of Life from God entered into them; and they stood upon their feet, and great fear fell upon them which saw them. 12. And they heard a great voice from heaven, saying unto them, Come up hither; and they ascended up to heaven in a cloud, and their enemies beheld them.* There is no doubt of the Gentiles and the Mahometans being the powers here mentioned, but the difficulty lies in explaining the days, months, and years, allotted them to persecute and overcome the Witnesses; yet, if the reader will have patience with me for two or three pages, I trust I shall account for these numbers, and others in the Revelations and Daniel, in such a manner,

ner, as will plainly prove that no calculation of the resurrection of the Witnesses, or of the reign of the Mahometans, or any other preceding power, was ever intended to be made from them; consequently the resurrection of the Witnesses, and the accomplishment of the subsequent events described under the same numbers, can only be judged of from the signs of the times, as will be seen in the sequel.

Many witnesses of Christ have been overcome and killed by the Saracens, under Mahomet and his successors, both in a natural and political sense, and the inhumanity and *rejoicing over them for three days and a half* that they lye as dead, is agreed to signify three years and a half; which, when resolved into days, makes 1260 days or forty and two months; so that the time of forty and two months, or three years and a half, allotted to the Gentiles to tread down the holy city of Jerusalem in the 2d and 3d verses, and the time allotted to the Mahometans to afflict the Christian witnesses, are the same in the mystical numbers, though the oppressive reign of the latter is above three times

times as long as the former. In chap. xii. 6. Christ's spouse, the church, in the Dioclesian persecution, is said to fly into the wilderness for 1260 days; in ver. 14 she again, during the Arian persecution, flies into it for a time, times, and half a time, *i. e.* for three seasons and a half, or in other words for three years and a half: hence we see the numbers in the Revelation, computed by days, months, and years, are all equal to three years and a half, and that they are applied to short persecutions and deliverances as well as long ones. The numbers seven and ten are often put in scripture for many in general, and prophetick numbers do not always express a determinate duration, or space of time, any more than the typical sojourning of the Israelites in the wilderness for 40 years determines the space of our pilgrimage through this world to the heavenly Canaan. But, to come to the meaning of these three years and a half, let it be observed that they make the exact time of all the indignities that Christ suffered from his manifestation to the world to his death; they therefore are become applicable

cable to the Christian warfare under all oppressive powers of unequal duration, from the death of Christ till his coming again to put an end to the warfare of three years and a half by the destruction of the Mahometan, Anti-Christ. Our Lord's witnesses for instance, in conformity to his painful and laborious ministry, antecedent to his sufferings, are said to prophesy in sackcloth against the Gentiles for three years and a half, or for 1260 days, according to ancient calculation of 360 days to a year. After they have finished their warfare and testimony against the Gentiles, and are delivered out of their hands by Constantine, the warfare of three years and a half upon the rise of Mahomet out of the bottomless pit, c. ix. 1, 2, &c. begins again; therefore power is given him in his successors to continue forty and two months, Rev. xiii. 5. These forty and two months are equal to three years and a half, and are called by Daniel, c. vii. 25. *a time, times, and the dividing of times*. At the expiration of this mystical period of the Christian warfare, known only to God, Mahomet, in his

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successor the Turk, is destroyed; therefore it is said, in the following 26th verse, *that the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High.*

This is the state of the afflictions of the church, from the death of Christ, till his coming again to destroy his enemies, and establish his kingdom on earth: but here, after the Witnesses of Christ have finished their warfare of three years and a half against the Gentiles, as Christ had done before, they are represented in the 7th and 8th verses as killed by their enemies, the Mahometans, as our Lord was by his; therefore, to carry on the similitude of his death, resurrection and ascension, the dead bodies of his Witnesses are said to lie in the street of the great city for three days and a half; but, at the expiration of that time, they rise as it were from the dead, and are called up into heaven.

I have before observed, that the Witnesses are overcome and slain, partly in a
natural

natural sense, and partly in a political one; in the political sense they are stripped of all authority, and lie in a dead, inactive state, for three years and a half, under the Mahometan power. This period of their warfare, we see in the 9th verse, is reduced to three prophetic days and a half, because dead bodies will lie no longer uncorrupted; but, at the same time, it must be observed, that it brings it as near as the allusion will allow, to the time that our Saviour lay under the power of death, which was for a part of three days before his resurrection into glory: and the reason why his witnesses, politically slain, lie longer dead in the street of the great city of the Roman empire, than our Lord did in the grave, for half a day at least, is to bring the three prophetic days and a half to correspond with the whole of their warfare of three years and a half under the Mahometan power, denoted by forty and two months, (c. xiii. 5.) before they rise as it were from the dead, and are called into heaven.—Now, as there is no real resurrection prior to the final one, this can only be a figurative resurrection of the succes-

fors of the slain Witnesses, who rise out of oppression, into the political heavens of a part of the Ottoman empire, as will be seen presently; and is, without doubt, of the same nature with that further allegorical one of the martyrs (c. xx. 4.) to a kingdom on earth, after the bondage of Satan, and the judgment of the Mahometan Anti-Christ. Then, upon this great deliverance of the faithful, the three years and a half of his power and continuance will receive their full completion; and till then, the resurrection of the Witnesses out of oppression, may have different years of accomplishment in Turkey, as opportunity offers them to join the Christian princes. But here the fulness of time has led me beyond my mark, and I must return back, to shew how the Witnesses, after they, in the 11th verse, are risen as it were from the dead, into an army, are, according to the 12th verse, to be exalted into the heavens of the Ottoman empire, which you will see, by what follows, is to be effected by a great overthrow, ver. 13. *And the same hour there was a great earthquake, and the tenth part of the city fell, and in the*
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earthquake were slain of men seven thousand, and the remnant were affrighted, and gave glory to the God of heaven. The manner of atchieving the victory by which the Witnesses are exalted into power, is here ascribed to an earthquake, changes in government being frequently represented under that symbol; and by the fall of the tenth part of the city, i. e. by the fall of some considerable provinces in Turkey, *and when in the earthquake were slain of men seven thousand*, this is a certain number, put for an uncertain great one, *and the remnant were affrighted, and gave glory to God.* Here the subjects belonging to the conquered provinces are reduced to a remnant, and this evinces that there will be a great slaughter amongst them, and that it will have a good effect upon those that have escaped the hour of vengeance; for their giving glory to God implies, that they will turn from their false prophet, Mahomet.

The Greek religion is generally professed in Turkey; and their rising, with other Christians, out of oppression, through the Empress of Russia, will, I conceive, turn out to be the resurrection of the Witnesses,

and shew us, though the Greeks in the Ottoman empire are ignorant Christians, that our Lord has, ever since the rise of Mahomet, had his Witnesses to bear testimony against his impious religion in the East. Sir Paul Rycaut, on the Ottoman Empire, observes, p. 94, that the Greeks are inclined to the Muscovite beyond any other prince, as being of their rites and religion; from whom, according to antient prophecies and modern predictions, they expect delivery, and freedom to their church. These prophecies are believed by the Turks, and are extended by them to the intire conquest of their empire by the Russians; therefore their timidity and desertion in the last summer's campaign may, in some measure, be owing to it.

If our accounts are true, the Russians have since delivered the Greeks in Moldavia and Walakhia, from under the tyranny of the Turks; and caused a considerable revolt in Georgia, and a fresh insurrection of the Greek Witnesses among the Montenegrins in Albania, which, in all probability, will speedily extend into Greece, the Morea, and other places where
they

they abound, while the Georgians are subjecting provinces bordering upon them: and, though the progress of the Russians may be stopped by the increasing flames of war, and prevent their conquering the capitol, and what is hereafter allotted for other powers to subdue; yet, as this is the appointed time for the deliverance of the Witnesses, it will not hinder, but rather forward, the accomplishing only the fall of the tenth part of Turkey at present, which we must suppose will be ceded to them and the Russians.

The Witnesses of Christ against the Pagan empire overcame their enemies in the person of Constantine, and now they will clip the wings of the Ottoman empire, through the Empress of Russia; and the tenth part that is to be clipped, must bear some proportion to the whole; but it is better to leave it to time to describe the bounds, than to form any uncertain conjectures about it.

When this event of the Witnesses is effected, it is said, ver. 14. *the second woe is past, and behold the third woe cometh quickly.* The several steps taken by the Empress of
Russia,

Russia, that have, and will yet lead to the resurrection of the Witnesses in Turkey, and to the finishing the above sixth trumpet and second woe, are material circumstances to be known to all Christendom, especially as they are to be followed by the final destruction of the Ottoman empire, and the conversion of the world, denoted by the seventh trumpet or third woe, which you see above is said to come quickly after the victory of the Witnesses, and is as follows, ver, 15. *And the seventh Angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever.* In order to lead you more fully to this seventh trumpet, I must again observe, that the present war between the Russians and the Turks will be made subservient to the exaltation of the Witnesses in the East, as well as the approaching general one to the accomplishment of other events at the same time in the West.

These increasing ruptures, upon various pretences, will, I say, unknown to the belligerent powers, lead in particular to the
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manifestation of some inspired person, distinguished in scripture under the name of Elias, as will appear hereafter. This person, you will find from the 14th chapter, is, at the appointed time for the fall of Popery, to restore the divided Protestant church to the primitive purity, and convert the Romanists to it during the wars of the Witnesses, and after it, before the seventh trumpet begins to sound. Agreeable to this, we now see, that most of the Romish powers are ripe for a reformation; but as this reformation is not to be effected by Elias, without force of arms, the war between Christ's members and the zealous advocates for the Papacy, is (ch. xvii. 14.) described under the character of *the ten horns*, i. e. of the beast *making war with the lamb, and his overcoming them, for he is Lord of Lords, &c.* The members of the church of Rome, under the name of the horns, their sovereigns, being thus overcome by the preaching of the gospel in its genuine purity, and by wars, an union of the Christian powers ensues; therefore it is after said of the horns, (ch. xvii. 16.) *that they shall hate*

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the Whore, i. e. the Turkish Babylon, and make her desolate and naked, and shall eat her flesh, and burn her with fire. Here we see that the Romanists, after they are converted, are to be greatly concerned in conquering the Ottoman Empire; though some of them, at present, are in alliance with the Turks; and, it must be supposed, that the present Protestant Powers will also, when reformed by Elias, have a share in this great event. For this end, the seventh trumpet sounds, quickly after the fall of the tenth part of Turkey by the Witnesses, to summon the Christian powers against the common enemy, in order to accomplish their ruin, which, you will see from other parallel places, terminates in the destruction of the Mahometan Anti-Christ by fire, at the coming of our Lord. And as he afterwards erects his kingdom on the ruins of the Mahometan nations, and upon God's manifest judgment on them at the finishing the seventh trumpet, *The kingdoms of this world are said to be become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever;* this

this happy state being a type of the everlasting reign in heaven.

Daniel, ch. vii. 11, in his vision of the judgment of the same power by fire, describes the *beast* (Mahomet, in his image the Turk) as *slain, and given to the burning flames*; and, in the 26th and 27th verses, it further appears by this judgment and destruction of him, that the kingdom of Christ follows it as it doth the seventh trumpet; therefore it is said, that *the kingdom and dominion, and the greatness of the kingdom under the whole heavens, shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him*. The wars of the Christian kings against the Turks, denoted by the seventh trumpet, are (ch. xvi.) particularized by the seven last plagues, or vials of God's wrath, and terminate in the same judgment and exaltation of the kingdom of Christ; for, after the Ottoman empire in Europe, Asia, and Africa, is reduced by the six first vials, or sooner, to such a low state as to alarm Persia, and the other Mahometan empires and kingdoms, St. John, in his in-

introduction to the seventh vial (ch. xvi. 13, 14.) beholds *three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet; for they are the spirits of devils working miracles, which go forth unto the kings of the earth, and the whole world, to gather them to the battle of the great day of God Almighty.*

These three unclean spirits come out of the mouth of one of the beasts, which represents the great Turk; for the other two, Satan and Mahomet, the false prophet, by his diabolical law, do now reign in the beast the Grand Signior, and signify that he will give orders to his ambassadors to go unto the other independent Mahometan kings of the earth, to excite them to join his forces under the banner of Mahomet against the Christians, now become formidable to all of them; and, as this confederate army of the kings of the earth are to be destroyed by the Captain of our salvation, they are said to be gathered to the battle of the great day.—This battle between the Christians and the Mahometans is (ch. xix. 11, 12, &c.) to the end
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of the chapter, represented under the emblem of one between Christ and his army of angels, and the beast, and the kings of the earth and their armies, gathered together against him; when the *beast*, the Grand Signior, *is taken*, and in him *the false prophet* Mahomet. These both, for a more exemplary punishment, are described as *cast into the lake of fire burning with brimstone; and the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh*. Our Lord is (ch. xvi. 15.) described as coming suddenly as a thief upon this army, and probably at a time of great need, when they are drawn up in battle against the Christians; and as he will at this time come in the clouds of heaven, the seventh vial, in the 17th verse, is said to be poured out into the air, i. e. to the destruction of this army, and the final overthrow of Babylon. The same decisive stroke is (ch. xv. 1, 2, 3, 4.) in the preface to the seven last plagues, or vials of God's wrath, compared to Pharaoh's overthrow in the Red Sea; and as God is pleased to give his

his faithful soldiers a share in this judgment and victory, St. John, in a vision of the adoration of the conquerors, describes it as follows: *I saw as it were a sea of glass mingled with fire; i. e. the laver of regeneration mingled with the fire of the Holy Ghost; and them that had gotten the victory over the beast, Mahomet, and over his image, the Turk, and over his mark, the signs of his religion, and over the number of his name, the Mahometan Hegira, stand on the sea of glass, having the harps of God, and they sang the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty! just and true are thy ways, thou King of saints! Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest.*

The many representations of this grand event in the Revelations, are chiefly designed to cast light upon the prophets, who had before spoken of this great day, and of the conversion of the nations after it, under various figures; and without going any further,

further, it plainly appears from what has been said, that the fulness of the Gentiles, and the restoration of the Jews, follows the judgment of the Mahometan Anti-Christ, and the fall of Babylon at the coming of our Lord, which now draweth nigh. This coming of our Lord to destroy Anti-Christ, and to establish his kingdom on earth, may seem to contradict many places in the New Testament, which teach that our Lord will, at that great day, agreeable to our Creeds, judge the quick and the dead at the end of the world. There is but one great day, and one more appearance of Christ, spoken of by any of the sacred penmen, except St. John; and generally at that day, all that love his appearance, are described as receiving a crown of righteousness. Where things are thus represented, the typical kingdom of heaven, preceding the heavenly state, is overlooked by them, life and immortality being their immediate object. No wonder then that this has occasioned some divines to explain the kingdom of Christ in a spiritual sense of the regeneration, obedience, and subsequent reward of individuals: hence they

have omitted to remark, fully and explicitly, such passages as have respect to the temporal kingdom of Christ over the nations on earth: others, sensible of the universality of this kingdom on earth, strain the scriptures to place the fall of Babylon, St. Paul's fulness of the Gentiles, and the restoration of the Jews in the millennium, before the second coming of our Lord. But I must tell you, that there is yet, in the 20th chapter of the Revelation, a two-fold coming of Christ, a two-fold judgment, and a two-fold resurrection; and that the reign of the saints, for the mystical term of a thousand years, is placed between them. The first judgment, in the 4th verse, executed upon the Mahometan Anti-Christ at the first coming of our Lord, resembles the final one, and is a type of it. The resurrection, in the same verse, of *the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, Mahomet, neither his image, the Turk*, is to be taken in a figurative sense of the revival of the successors of the martyrs out of oppression in the Mahometan kingdoms,

doms, to a sabbath of rest on earth, for the mystical period of a thousand years*.

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* This reign is a sabbath of rest, and is called a thousand years, to shew that the six preceding days of the creation, as well as the seventh day, or sabbath, do equally, in the historical account, stand for a thousand years; which, in appearance, makes the duration of the world seven thousand years. We are now, according to the Hebrew account, but a little way advanced into the eighth century of the sixth millenary; nevertheless, as the judgment of Anti-Christ, the bondage of Satan, the dissolution of his kingdom, and the allegorical resurrection of the saints to a happy state on earth, are similar to the final ones at the full end of the six thousand years; the six thousand years of the old world are, at the first judgment, represented as passed away; and new heavens, and earth, and the new Jerusalem coming down from heaven with the restitution of Paradise, are, upon that account, in the two last chapters, introduced in their stead; and, as that state is a type of heaven, it is intermingled with things belonging to the antitype. In respect to the antitype, it is represented as being free from sin, sorrow, death, and all manner of evils; therefore the wicked are excluded out of it, and the righteous are admitted into it, on the same terms as they will be hereafter into heaven, at the end of the six thousand years. These blessings, incompatible with this life, being intermingled, as is common in typical prophecies, with others that plainly belong to a terrestrial state, such as

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This revival and deliverance of the faithful to the aforesaid state of peace and prosperity, is called in the 5th verse the first resurrection, and must be looked upon as an earnest of the general resurrection, and of the reward of the just in the eternal sabbath. The restoration of the Jews at the same period to their typical Canaan is, in like manner, by Ezekiel (ch. xxvii.) described under the figure of a resurrection of dry bones: but the time of the coming of our Lord to destroy Anti-Christ, and to restore the kingdom to Israel, is concealed from man, and known only to God (Matt. xxiv. 26.). Therefore, when the apostles asked our Saviour, after his resur-

the kings of the earth bringing their glory into the New Jerusalem, &c. have occasioned some of our commentators to explain these two last chapters of the heavenly kingdom, and others of the prosperous state of the church on earth, during the thousand years in which it shall reign with Christ. We are not to suppose that this reign will continue exactly a thousand years; if it was, every one would know to a day when Satan shall be loosed out of his prison; but any long state of peace that will bring us near to the end of the sixth millenary, will be sufficient to answer the figure of the eternal sabbath.

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rection, if he would at that time restore the kingdom to Israel, he, in answer to their question, and in reference to the concealed time of his coming to restore the kingdom to Israel, *said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power* (Acts i. 6. 7.)—In further proof that the restoration of the Jews follows the judgment of the Mahometan Anti-Christ, I must observe, that the pure part of the church of Christ (except the short prosperity of it in the reign of Constantine) has, from the beginning of Christianity, been oppressed by the Pagan emperors, the corrupt church of Rome, and the Mahometans; and is, as you have seen, to continue in the East, more or less, under the tyranny of the latter, till the coming of our Lord to destroy them: and till then, *Jerusalem shall be trodden down of the Gentiles, (the Romans and Mahometans) until the time of the Gentiles be fulfilled.* Luke xxi. 24. From hence it appears, that our Lord can have no considerable kingdom in the East, but what is in subjection to his enemies, the Mahometans. Our Saviour,

upon the pouring out of the seventh vial, at the great day, you have seen, is said to come upon them as a thief; and St. Peter, in his second epistle, (ch. iii. 10.) tells us, *the day of the Lord will come as a thief in the night, in the which the heavens will pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up.* These words are generally understood of the dissolution of heaven and earth, to which they finally belong; but it is not unusual in Scripture, to describe great and terrible judgments in terms suitable to the final judgment: therefore, at this first judgment, resembling the final one, the political heavens, earth, and evil works, of the Mahometan kingdoms, by the destruction of Anti-Christ and his army by fire, may be burnt up, as Sodom and Gomorrha was, by fire and brimstone; but, to suppose a total dissolution of the world and its inhabitants, what use will the new heavens, and new earth, wherein dwelleth righteousness, be of, that directly follow the above judgment? they are not meant for everlasting happiness in heaven, though a type
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of it. Isaiah, in the lxvth chapter, describes it as a state of joy to the restored Jews, and tells them, that they shall build houses and inhabit them, and shall plant vineyards and eat the fruit of them; they shall not, as hitherto hath been the case, build, and another inhabit; they shall not plant, and another eat: in short, it is a state on earth that will far surpass any thing that hath yet happened. And it is not the substance and form of the visible creation that is to be renewed, but the figure and fashion of the political world that will be changed, by the removal of the nations of Satan's dominions, for the introduction of Christ's kingdom of righteousness, wrought by a new creation in the heart of man by the influence of the Holy Spirit.—This manifest judgment of Anti-Christ preceding the new heavens and earth, will have a mighty influence on those that have escaped the divine vengeance, and draw more profelytes to Christ in eight or ten years, than it would by placing the whole thousand years of his reign, for the conversion of the world, before his coming, as is commonly done.—Our Lord is frequently

frequently represented as coming quickly to destroy his enemies, at the beginning and conclusion of the Revelation; and the design of the epistles to the seven Asiatick churches, is to arm them with constancy and perseverance till that day comes. And sure it would be a monstrous contradiction to say in this book, that his servants shall reign a thousand years before his coming and then, afterwards, assure them of his coming quickly, to deliver them by the destruction of Anti-Christ; which, for the suddenness of his coming, at that period, is compared to lightening, or to a thief in the night: but, if there be such a forerunner of it as the millennium, and the commencement of it known, can it be said, that he will either come quickly, or like a thief, when every one will be advertized of it as the time of the thousand years expires, if taken literally? Besides, as we are commanded to watch, is it not a dangerous doctrine to remove the evil day far from us, by placing the millennium before Christ's coming, which, consequently, would throw mankind too much off their guard, and bring the great day upon them unawares?

unawares? These difficulties are cut off, by placing the millennium, and the new heavens and earth, after the next coming of Christ, as Dr. Burnet, in his second volume of his Theory, has done before me; but then he sticks close to the letter of St. Peter, consumes the earth, and erects a new world out of its ashes, and raises the martyrs from the dead to inhabit it; which, as Dr. Whitby has observed, is inconsistent with the gospel promises.

From what has been said, it appears, that the resurrection of the Witnesses is begun in Turkey, through the assistance of the Russians; and that the reformation and union of the Protestants, and the overthrow and conversion of the church of Rome, now at hand, must be effected, in the approaching general war, before the Christian powers can unite in a perfect religious war against the Infidels, represented by the seventh trumpet; which, according to the particulars of that war in the seven vials, and Daniel, is to terminate in the destruction of the Mahometan Anti-Christ,

Christ, by fire, at the coming of our Lord and his kingdom, in the millennium.

The variety of sects that arose out of the Reformation makes it difficult to conceive, without a further perfect reformation, how the church of Rome can be overcome and reformed; for, to suppose that they will be overcome by the Lutherans, Calvinists, &c. they will then in course adopt their tenets, and be divided into sectaries, contending with one another, as the Protestants have done; which will by no means agree with the descriptions given by the prophets, of Christ's kingdom of peace and righteousness. To be restored to such a kingdom as this, can only be effected by a general reformation, and union under the guidance and direction of some powerful inspired person, to whom the gospel in its purity will be revealed, as it was to St. Paul. Such a one seems to be pointed out in the Revelation, as I shall shew in its proper place; and is by Malachi (ch. iv. v. vi.) promised under the name of *Elias*, to be *sent before the great and dreadful day of the Lord*; and, as to his office, it is said, *he shall turn the heart*

heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse. Whoever this person is, it is plain that he must appear some time before the great day to turn the hearts, not only of the Jews, but the hearts of the spiritual Israel; for he is to restore the Church, and prepare the way for the restitution of all things at the coming of our Lord, as will be seen hereafter. Though this appearance of Elias plainly precedes the great and dreadful day of the Lord, in flaming fire, to destroy the Mahometan Anti-Christ, and is therefore, in the first verse of this last chapter of Malachi, said to *burn like an oven*, yet it is generally supposed to have been accomplished in John the Baptist, at his first coming in the spirit and power of Elias. To rectify this mistake, I must tell you, that there is to be an harbinger to prepare the way for our Lord's coming in glory, as well as there was at his first coming to preach the gospel, and suffer for the world. Mr. Mede, Book I. Dis. 25. informs us, that "all the fathers, except " St. Hieron, were of this opinion; and

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“ why we should so wholly reject it, as
 “ we are wont to do, I see no sufficient
 “ reason: for if the fathers erred concern-
 “ ing the person and other circumstances
 “ of this Elias, yet it follows not but the
 “ substance of their opinion might be
 “ true.” Though I differ from Mr.
 Mede in some things, yet I agree with
 him in this, and shall endeavour to con-
 firm it from the Transfiguration of our
 Lord on the Mount, and from his answer
 to his disciples question concerning the
 coming of Elias. Mat. xvii. 1. *After six*
days (from the discourse had with his dis-
 ciples concerning our Lord’s coming in
 his kingdom, Mat. xvi. 28.) *Jesus taketh*
Peter, James, and John his brother, and
brought them up into an high mountain apart,
2. and was transfigured before them; and
his face did shine as the sun, and his raiment
was white as the light; 3. and there appeared
to them Moses and Elias talking with him,
 of his decease, which he should accomplish
 at Jerusalem, Luke xix. 31. This Trans-
 figuration of our Lord, as appears from
 the second epistle of Peter, ch. i. 16, 17,
 was intended to prefigure his future glory

after his resurrection and exaltation, particularly the glory of his second coming to deliver the faithful, and to take vengeance of the ungodly, as foretold by the law and the prophets, here comprehended in his two Witnesses, Moses, the law-giver, and Elias, the head of the prophets, that appeared with him in glory. The Jews, it is well known, looked for a conquering Messiah, and expected that Elias would come to anoint him; this not agreeing with what his disciples had seen in the mount, they, in the 11th verse, *asked, saying, Why say the Scribes that Elias must first come?* “ Our Saviour, as Mr. Mede “ observes, p. 98, rejects not the tradition “ of the Scribes concerning the coming of “ Elias, when the apostles objected it, “ though it were mingled with some “ falshood, but corrects it only; for they “ looked for Elias the Tishbite, but our “ Saviour admits it only of Elias in spirit:” therefore, in reference to his second coming in glory, of which his Transfiguration was an emblem, he tells his disciples, ver. 11. *that Elias truly shall first come, and restore all things.* And, as John the

Baptist ushered in his first coming in the spirit and power of Elias, he, in the following verse, further informs his disciples, *that Elias is come already, and they knew him not, but have done unto him whatever they listed; likewise shall also the Son of Man suffer of them.* From hence we see, that our Lord's first and second forerunners are each of them pointed out under the name of Elias. His first forerunner, John the Baptist, foreshewed his passion and suffering; and though he came in the spirit of Elias, as foretold by the angel, Luke i. 17. yet he is by the prophets described under the appellation of a messenger, that was to *prepare the way of the Lord*, Mat. iii. 1. and by Isaiah, xl. 3. *by the voice crying in the wilderness, Prepare ye the way of the Lord*, as alledged by all the Evangelists. And as these places plainly belong to the first coming of Christ, the Baptist, in the first chapter of St. John, and in the 12th verse, denies himself to be Elias, spoken of by Malachi, ch. iv. 5. that was to come before the great day; it being only applicable to the second coming of

of our Lord to destroy his enemies with fire.

This second forerunner being thus to come in the spirit and power of Elias, to restore the church, and save many souls from the destruction of the great day, Mat. iv. 6. our Lord, in answer to his disciples question concerning this inspired person, tells them, as before mentioned, Mat. xvii. 11. that *Elias shall come and restore all things*. Mr. Mede observes, that these words our Saviour spake when John the Baptist was now beheaded, and yet speaks of a thing future, *Elias shall come and restore all things*. This must be a work of some years; therefore he further observes, that John the Baptist continued but a short time, and that this restoring all things was not verified during his ministry, consequently belongs not to the first, but to the second coming of our Lord, *whom the heavens must receive until the time of restitution of all things*, Acts iii. 21. “ If the time of restoring all things
 “ be not till the second coming of Christ,
 “ how, as Mr. Mede remarks, could John
 “ the Baptist restore all things at the
 “ first?

“ first? If the Master come not to restore
 “ all things till then, surely his harbinger,
 “ who is to prepare his way for restoring
 “ all things, is not to be looked for till
 “ then.”

Doctor Burnet, in his Theory of the
 Earth, vol. ii. c. 5. says, “ I am willing
 “ to admit, that Elias will come not with
 “ observation, no more than he did in
 “ the person of John the Baptist: he will
 “ not bear the name of Elias, nor tell us
 “ he is the person that went to heaven in
 “ a fiery chariot, and is now come down
 “ again to give us warning of the last fire:
 “ but some divine person may appear be-
 “ fore the second coming of our Saviour,
 “ as there did before his first coming, and
 “ by giving a new light and life to the
 “ Christian doctrine, may dissipate the
 “ mists of errors, and abolish all those
 “ little controversies amongst good men,
 “ and the divisions and animosities that
 “ spring from them; enlarging their spi-
 “ rits by greater discoveries, and uniting
 “ them all in the bonds of love and cha-
 “ rity, and in the common study of faith
 “ and perfection. Such an Elias the pro-
 “ phet

“phet seems to point at; and may he
 “come, and be the peace-maker, and
 “prepare the way of the Lord.”

If we consider the several attempts that have hitherto been made, in vain, to unite the Lutherans, Calvinists, and the Episcopal church of England, and the many unhappy divisions of the Protestant church in general, and the unchristian lives of many of its professors, that have long been a hindrance to the further progress of the Reformation, and the conversion of the Jews; it will convince us, both of the reasonableness and necessity of the appearance of some extraordinary personage, invested with power from heaven, not only to give new light and life to the Christian doctrine, but to put an end to our divisions, just before or at the appointed time for the fall of Popery; for then will party dissensions cease, and the Lamb's company on Mount Sion, ch. xiv. 1. representing the restoration of the church by Elias to its primitive purity, be soon increased, and become a formidable army to carry on his wars for the faith; which, together with the preaching of the gospel in its purity to
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all nations, will be attended with the reformation of the church of Rome, the conversion of many of the Mahometans; and the destruction of those that persevere in their infidelity till the coming of our Lord with his holy angels.—I think I have, in these last lines, given you the substance of the ten first verses in the xivth chapter of the Revelation; and, by way of introduction to what I have further to observe of them, must tell you, that the history of the church and her enemies, is again brought down in the xiith and xiiith chapters, with the addition of some fresh particulars, from the apostolick age, to the overthrow of the Greek empire by the Turks, the eighth and last head of the beast, ch. xvii. 11. After this, St. John, at the appointed time for the fall of Popery, and the Ottoman empire, has a view of the church restored to its primitive purity, in the following vision, ch. xiv. 1. *And I looked, and lo a Lamb stood on Mount Sion, and with him an hundred forty and four thousand, having his father's name written in their foreheads.* This vision of the restored church to the apostolical purity, can only
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be effected by Elias, who, you have seen, is said to restore all things.

It is described according to the circumstances of the mother church of the Jews; and is therefore represented by the Lamb, Christ, standing on Mount Sion, with a thousand years of every tribe, which, when multiplied by 12, makes up the hundred and forty-four thousand that have God's seal of approbation on their foreheads.

To carry on this resemblance of the restored church with that of Christ's, formed out of the Jewish nation, and the dispersion of the gospel afterwards amongst the Gentiles, we are here to suppose, that the church will again, upon the appearance of Elias, be restored to as perfect a state as ever it was in the time of the apostles, in some considerable kingdom; and from thence (as will appear from the 6th verse) be dispersed, as it was from Jerusalem into all other kingdoms; for it must have a beginning at some one time and place.

In the three next verses we have a description of the Protestant church, which follows, according to the series of history,

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the fall of the Greek empire by the Turks, but is placed after the restoration of the church by Elias to the apostolick purity, because the errors and defects of the Reformation, as well as all other churches, are to be rectified by it, and the world in time converted to it, as will be seen after the following representation of the Protestant church. 2. *And I heard a voice from heaven as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps:* 3. *And they sang as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song, but the hundred and forty and four thousand which were redeemed from the earth.* 4. *These are they which were not defiled with women, for they are virgins: these are they which follow the Lamb wheresoever he goeth: these were redeemed from among men, being the first-fruits unto God, and to the Lamb.* 5. *And in their mouth was found no guile: for they are without fault before the throne of God.* The whole Protestant church, on account of the multitude of its members, is represented

fented by the founding of many waters,
 thunders, and voices, and of harpers
 harping with their harps, after the man-
 ner of the temple service (it being common
 for the prophets to describe the spiritual
 worship from it), and singing as it were a
 new song of praise before the throne of
 God; and the figurative representation of the
 true church in heaven, denoted by the four
 beasts and elders, ch. iv. but as the Pro-
 testants never arrived to the original purity
 of the apostolick church, it is said of
 them, that out of the aforesaid great num-
 ber *no man* (i. e.) no church, sect, or party
 among them, could learn that new song*
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* The church of Christ continued to sing this song
 in perfection till the beginning of the fourth century;
 for, after the judgment of Heathen Rome, described
 in the language of the great day in the latter part of
 the sixth chapter, the church directly following it is,
 ch. vii. 4, 5, &c. represented in its purity by an hun-
 dred and forty-four thousand sealed Jews, in the same
 manner as is the restored church by Elias. After this,
 the Gentile church is described in the 9th verse by a
*great multitude, which no man could number, of all na-
 tions, kindreds, and people, and tongues, standing before
 the throne, and before the Lamb (Christ), clothed with*

(the true and genuine Christian worship), but the true reformed by Elias, after the pattern of the converted Jews, denoted by the hundred and forty-four thousand, which were redeemed from the earth.

robes washed white with the blood of the Lamb, as described in the 14th verse. To this period of Constantine's reign, the church has all the marks of purity; but not long after we find, ch. xii. xiii. xiv. in another description of the church, when the world was come more into it, that they began to persecute one another on account of their differences in opinion; and from that time the church gradually declined, both in the eastern and western parts of the Roman empire, by the growing pride and ambition of the ecclesiasticks, till its purity was more and more corrupted by the superstitious practices of the church of Rome: from these corruptions our Reformers, in the sixteenth century, in a great measure delivered us; and had they then arrived to the full knowledge and perfection of the primitive church, we should not, in all probability, have had so many modes of worship as arose out of it, and are now amongst us.—The world, I will venture to say, will never be converted, as Christianity stands divided and corrupted; but when the gospel is restored to its original state by Elias, and the several churches upon the fall of Popery are united, then the grand obstacle will be removed, and many Deists and Mahometans will be converted during the fall of the Ottoman Babylon, and after it the rest of the world; God's judgments being made manifest to them.

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These persons, in allusion to the mother-church of the Jews, are further described as not having defiled themselves with women, i. e. with whoredom; or spiritual fornication; these pure Christians, in faith and practice, follow the Lamb whosoever he goeth; these were redeemed out of the world, being the first-fruits unto God and the Lamb; i. e. they were dedicated to God, as the first-fruits were under the law; and being such as had in their mouth no guile, they are without fault before the throne of God. Here is a description of a church, restored to the purity of that of Christ's formed out of the Jewish nation, and to as high a state, by the grace of God, as it can be on earth; and the next step that is taken is to ingraft, if possible, all nations into the true olive tree, by the preaching of the gospel, as was done by the apostles, and is described as follows. 6. *And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people; 7. Saying with a loud voice, Fear God, and give glory*
to

to him, for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters.

The church, after it is restored to its original purity by Elias, for a pattern for all nations to follow, the dispersion of the everlasting gospel by his ambassadors, from the kingdom he appears in, is here represented by the flying angel, signifying that it will be effected with great speed; and as the fall of spiritual Babylon is to be accomplished by the preaching of the pure word, and by God's judgments upon all that attempt to oppose it, the angel, to command attention, calls aloud to the inhabitants of the earth, to *Fear God, and give glory to him, for the hour of his judgment is come, &c.*

The Protestant churches, and others that are independent of the court of Rome, we may suppose, will in general soon receive this further Reformation. The house of Bourbon is now seemingly pre-disposed to put down the power of the Pope: there are also many pious persons of the church of Rome, that lament her corruptions, and will be glad, when the truth

truth is once brought to light, to take the first opportunity of shaking them off; but others, for political reasons, as well as the zealous advocates for the Papacy and the religious orders, will disregard the above threats, and *make war with the Lamb, and the Lamb shall overcome them* (ch. xvii. 14.) when they will be forced to submit to the Great Reformer, who declares their fall, and that of the Mahometans, under the name of Babylon, in the following verse: 8. *And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of her fornication.* The foregoing angel (representing the ambassadors of the Great Reformer) that had the everlasting gospel to preach, told us, that the hour of God's judgment was come; so that the preaching of the gospel to the members of Babylon in particular, and the wars upon her, denoted by the hour of God's judgment, will be followed soon after, and put in execution by the Victorious Reformer, and his converted allies: therefore he is here described as following his ambassadors, under the character of another angel,

angel, publishing the fall of Babylon, &c. Our Saviour's first forerunner, John the Baptist, foretold his passion and suffering; but his second will come like our Lord himself, in majesty, and as a conqueror, as well as in the spirit and power of Elias, to restore the church: and, as he receives his commission from above, and personates our Lord, he is in the two first verses of the xviiiith chapter represented as an *angel coming down from heaven, having great power; and the earth was lightened with his glory, and he cried mightily with a strong voice, saying, Babylon the great is fallen, &c.* The fall of Babylon, which he declares in both places, and speaks of, for the certainty of the event, as already accomplished (after the manner of the ancient prophets that had foretold the fall of literal Babylon by Cyrus, Isaiah xxi. 9. Jer. v. 17.), shews that it will be effected chiefly by force of arms, and God's judgments, particularly on the Eastern branch of Babylon, denoted in the two following verses in the xivth chapter, ver. 9. *And the third angel followed them, saying with a loud voice, If any man worship the beast and*
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his image, and receive his mark in his forehead, or in his hand; 10. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb. The fall of Babylon, proclaimed by the angel in the preceding verse, includes the fall of Popery, and the Mahometan kingdoms. After the former is overcome and reformed, the united Christians in one faith will join in a religious war against the Turks, as before shewn; and as this war, conducted by our Lord's forerunner, is to terminate at the coming of our Lord with his holy angels, it is here declared by the third angel, *that whosoever pays obedience to the beast (Mahomet) and his image (the Turk), and receives his mark in his forehead, or in his hand, i. e. the signs of the Mahometan faith, such as holding up their right hand in their confession, and wearing turbans on their foreheads; the same shall be liable to the most fearful judgments of God, represented under the figure of drinking the*

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wine of the wrath of God, &c. and of being tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb, when he comes to destroy Anti-Christ*: and as this is followed by a typical state of heaven, it is said in the 12th and 13th verses, *Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.* ver. 13. *And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth: yea, saith the spirit, for they rest from their labours, and their works do follow them.*

The destruction of the Mahometans, in the 10th and 11th verses, at the coming of our Lord with his holy angels, and the reward of the saints that have suffered under those Infidels, are described in the words of the final judgment of the wicked, and of the final reward of the righteous: but as the martyrs that die in the Lord, or for the Lord, in the 13th verse, are not to receive their consummate happiness till

* It is not every individual worshiper of the beast that is destroyed, but only the army of the Mahometans, as appears from chap. xix. 19, 20, 21.

the general resurrection at the end of the millennium, their rest from their labours *from henceforth*, i. e. from the destruction of Anti-Christ, can only be accomplished in their name and stead, by a figurative resurrection of their oppressed successors in the millennium; therefore it is said, ch. xx. 6. *Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God, and of Christ, and shall reign with him a thousand years.* In further confirmation of this, I must again observe, that the world in a figure ends at the first judgment with Daniel's fourth monarchy, and Satan's kingdom, and that the emblem of the eternal sabbath begins in the millennium: The Mahometans, therefore, in allusion to the final judgment of Gog and Magog by fire, ch. xx. 8, 9. are seemingly cast into the lake of fire and brimstone at the first judgment. This judgment at the coming of our Lord, you will observe, is both here, and in the 20th chapter, confined to the Mahometans, as is the resurrection to the martyrs, who have suffered

under them; but as it is only a deliverance of their successors out of oppression, the seventh trumpet, ch. xi. 15. is followed with the conversion of the world, as is the marriage of the Lamb with his spouse the church, ch. xix. 7. after the fall of the Ottoman Babylon, without any appearance of a resurrection. Our Lord erects his empire out of the ruins of the Mahometan kingdoms; and his judgment executed upon their confederate armies, as before described, must have a great influence over the Infidels that have escaped the divine vengeance in Turkey, Persia, India, Arabia, Tartary, Morocco, Tripoly, Tunis, Algiers, &c. and draw more proselytes to our Lord, than the destruction of the supposed Anti-Christ, the Pope, in a Christian country could possibly effect; and is no small argument why the great Anti-Christ is permitted to reign in the East, that his destruction by our Lord, not far from Jerusalem, might be made manifest to the Jews, and the rest of the Mahometan nations that are to be converted with the Gentiles. St. Paul, Romans xi. 25. tells us, that *blindness in part is happened*

happened to Israel, till the fulness of the Gentiles be come in (i. e. till the aforesaid period of the conversion of the Mahometan and Gentile world, when the Jews will behold him whom they have pierced, and lament their former obstinacy. Zach. xii. 10. Rev. i. 7.) *And so all Israel shall be saved,* (i. e. called and put into a state of salvation) *as it is written* (Isaiah lix. 20.) *there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.* The Christian church, denoted by Sion, you have seen, is to be restored in some considerable kingdom to its ancient purity by Elias, at the appointed time for the fall of Popery and the Turkish empire. The reformation of the Romanists, and the conversion of the Jews, will probably begin as a pledge in that kingdom, and afterwards spread abroad into the world, as it was at first, from Jerusalem. This Reformer of the church, that is endued with great power, and enlightens the earth with his glory, like our Lord, and in his judicial and prophetick characters declares the fall of Babylon, ch. xviii. 1, 2, is stiled the deliverer by St. Paul,

Paul, the Redeemer that shall come to Zion by Isaiah, and Elias by Malachi, and our Saviour, as before shewn. He is to turn the hearts of the children of Israel to the fathers, during the fall of the Mahometan Babylon, which is to be completed by the destruction of Anti-Christ at the coming of our Lord, *whom the heavens must receive until the times of restitution of all things*, Acts iii. 21. This restitution of all things to the Jews, and the universality of Christ's kingdom, *as spoken of by all the prophets*, follows, you see here, as well as in several other places in scripture, the above judgment; and as Elias is by our Saviour appointed to restore all things, Mat. xvii. 11, he, after Zion is redeemed with judgment, comes in triumph to it, to collect, restore, and instruct the Jews in that part of the world in the knowledge of the truth, *and turn away ungodliness from Jacob*.

The long dispersion of the Jews, and their return, is described by Hof. iii. 4, 5. as follows: *The children of truth shall abide many days without a king, and without a prince, and without a sacrifice, and without*

an image, and without an ephod, and without a seraphim. Afterwards shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days. Amos tells us, ch. ix. 11. that God will in that day raise up the tabernacle of David that is fallen, and close up the breaches thereof, and will raise up his ruins, and build it as in the days of old*. The Messias is often called David, the King of the Jews, as being the person that was to spring from his loins, and in whom all the promises made to David, concerning the perpetuity of his kingdom, were to be fulfilled; and he, the King of kings, will probably, in a glorious manner, reign over the Jews with a sceptre of righteousness, in his representative Elias; and as he is to restore all things, it must be further supposed, that our Lord will call them home by him; and when the great trum-

* In the description of the New Jerusalem, Rev. xxi. xxii. there is no temple, the ceremonial law being abolished by Christ; but the city will be rebuilt in as great splendour as in the days of old, under David and Solomon.

pet of summons *shall be blown*, some of the Jews are described by Isaiah ch. xxvii. 12, 13. as dropping in one by one; but in ch. lxvi. 20. and other places, they are represented as returning in companies, assisted by the Gentiles. The Gentile Christian kings and states will probably not only facilitate their return from their countries, but, for the honour and glory of God, contribute largely with their subjects towards the pious work of rebuilding the city of the Great King, for the then chosen people of God in Christ, and for the further increase of his kingdom in the millennium, by their aid in spreading the everlasting gospel, restored to its primitive purity, among the remnant of the unconverted Mahometans and Gentiles, to the uttermost part of the earth.

Should I run this to a greater length, it would not be read by many; therefore I shall rest what I have said upon the visible signs of the resurrection of the Witnesses, under the protection of the Russians, and of the appearance of Elias, now at hand, to restore the church; when the fall of Popery and the Ottoman empire will be evident

evident to all; and, till then, my name must be a secret. And, in the mean time, I offer this as an introduction to a full explanation of the Revelation; and hope it will be examined with candour by those that are acquainted with the prophetic stile; for, to others, I fear the greatest part of the Revelation that is already fulfilled, as well as what is not, will appear as a sealed inexplicable book. And though I have not sufficient knowledge to unfold all the types, and search into the depth of the prophetical predictions; yet, the accomplishment of the events will shortly prove, that I have hit upon the true sense of some of them; and I shall submit the rest to the judgment of the discerning reader.

T H E E N D.

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T H O M A S

P. S.

SINCE this was written, nothing has happened in the several engagements between the Russians and the Turks, but what leads to the forwarding the further rising of the Christian Witnesses, upon the arrival of the Russian fleet and transports to those provinces and islands where they abound.

The Christians are now, by the Turks, according to our papers, threatened with destruction for what they have done; and, it is to be feared, that their willing disposition to join and assist the Russians, will prove to be the cause of the massacre of many of them. I pity their situation; and God grant that he may, by the power of his grace, strengthen their faith, and animate their courage to fight manfully under the banner of Christ, against that of Mahomet, till they are exalted out of the power of the Turks into the tenth part of their empire.

The Russians, at this time, are said to be in full march to Constantinople. The

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seventh.

seventh trumpet, representing the wars of the united Christians after the fall of Popery, is said, ch. xi. 14. to come quickly after the event of the Witnesses, which, in all probability, will be finished in two campaigns, or less; consequently the reformation of the Church, and the fall of Popery, as described in the Treatise, must be effected with great speed, to carry on quickly, taken literally, the wars of the seventh trumpet, which, you have been told, are particularized by the seven last vials of God's wrath. Now, as the fifth vial of this war is, ch. xvi. 10. poured out upon the seat of the Beast, the Grand Signior, the taking of his capital in it, by the above united powers, proves that the Russians must, in course, fail in their attempt against that city, and conquer only at present what is allotted to the Witnesses, before the seventh trumpet begins to sound. The judgments of God are now on the earth to call us to repentance; and the signs of the times will leave us no room to doubt of the accomplishment of the events in this book, though we cannot, at present, fully comprehend the manner in which they will be effected.

